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### THE BABY MUSICIAN.

BY META E. R. THORNE.

I see one standing yonder no other can discern—  
A lovely child with wistful eyes that fall of  
longing tears.  
A standing at the organ, his fingers on the  
keys,  
He seems to lift with upward gaze to some  
far harmonies.

I wonder if he catches some faint, angelic  
strain  
That other ears, less finely tuned, may listen  
for in vain.  
The little fingers lightly upon the keys are  
laid,  
The while he listens eagerly, and then, as if  
dismayed,—

"Not right; not right!" he murmurs, and  
tries and tries again,  
And with his ear close to the keys, listens,  
alas! in vain.  
But patiently he stands there, often, each  
passing day.

"Patience shall win its own reward—here or  
up there!" they say.  
Ah, little lisping laddie, I seem to see you  
there  
Still striving with such earnest zeal to catch  
some heavenly air;  
'Tis but a passing vision that mine eye no  
more shall greet,  
Until in better reality I press the golden  
street.

Yet often as a weary I my nightly vigils  
keep,  
Wearing the long, slow hours away while  
all are wrapped in sleep,  
I seem amid the silence to catch faint har-  
monies,  
So far, so faint, they scarce can rise above  
the passing breeze.

Ah, little one, the music you sighed for here  
is vain,  
Is yours in boundless measure now; this  
but an echo of it.  
And when beside the Jasper sea, the pre-  
cious one, I greet,  
Thy harp's seraphic tones shall voice my  
rapture all complete.

### BLUE RIDGE CONFERENCE.

BY BISHOP W. F. MALLALIEU.

Gastonia, North Carolina, the seat  
of the Blue Ridge Conference, is a  
new town. Ten years ago, a  
half-dozen houses, within a mile or two  
of the present railroad station, were  
all that the region could boast. The  
railroad has changed all this. Now  
there are four churches, stores and  
shops and business places of various  
sorts, and a population of nearly, if  
not quite, a thousand people. The  
town itself is located on the extreme  
southern border of the State, and well  
toward the western part. The coun-  
try is rolling and hilly, with here and  
there a sharp elevation that would  
pass for a respectable mountain. Half  
a dozen miles away to the south-  
west is Crowder's Mountain, a no-  
table granite ridge that shoots up  
quite abruptly; and beyond this is  
King's Mountain, where in the times  
of the Revolution a desperate battle  
was fought between a detachment of  
Cornwallis' army numbering twelve  
hundred, under a Col. Ferguson, and  
a hastily-gathered force of nine hun-  
dred mountain men militia under sev-  
eral local colonels, among whom  
were Cols. Campbell, Sevier and Mc-  
Dowell. Two hundred and fifty of  
the British troops were killed, eight  
hundred captured, and the balance  
escaped by flight. And, by the way,  
this day of writing, Oct. 7, is the an-  
niversary of the battle, which was  
fought Oct. 7, 1780. Those were  
stirring and troublous times, and the  
worst of it all was, that many of the  
people were Tories, and they em-  
ployed every opportunity, when they  
had the power, to harass and out-  
rage the people who adhered to the  
side of freedom. It seems to be the  
natural order that tyrants and the  
tools of tyrants must be heartlessly  
cruel, and it makes no difference  
whether the tyrant be a king or a mob.

The forests abound all about Gas-  
tonia, and they are yet green with  
summer verdure. Nor will they just  
about here present the gorgeous au-  
tumnal foliage of some sections of the  
North or of this State further west,  
since the trees are mostly oak and  
pine, and these never present the

bright and brilliant hues of the map-  
le, birch, beech and chestnut. The  
foundation of things terrestrial here-  
abouts is granite, while the soil is a  
sort of reddish, grayish clay with a  
moderate supply of loam on top, with  
a slight sprinkling of white sand on  
the surface—something as one sees  
in the wood-paths and elsewhere on  
Cape Cod and the Vineyard, and sim-  
ilar places. How this sand gets at  
the top of all things is an unsolved  
question. It looks as if when the  
thing was "done finished," as they  
say down here, somebody must have  
shaken out of a vast sand-box just a  
thin, the thinnest, scattering of this  
fine white sand.

The soil is not very productive.  
The average soil, where there is any  
soil, in New England is as good if  
not better than the average soil of  
North Carolina, but there is a good  
deal more of it here than there. This  
country has been most seriously,  
though perhaps not irreparably, in-  
jured by the methods of cultivation  
and the crops produced. The two  
great staples are cotton and tobacco.  
Tobacco is a curse and a nuisance  
any way. The use of it is one of the  
strongest evidences of original sin. It  
is filthy and disgusting in all its parts  
and arrangements. And yet it may  
be good for something—possibly to  
kill various kinds of insects and ver-  
min—but it has no right to find a  
lodgment even for a little time in the  
mouth of any man or woman. To-  
bacco returns nothing to the land. It  
is not like a crop that sustains stock  
and so improves the land from year  
to year. Cotton is also a crop that  
makes no return except as the seed  
may sometimes be used for purposes  
of fertilization. Since it is utterly  
impossible for any soil to be cultivat-  
ed for a series of years without ex-  
haustion unless returns be made, it  
has come to pass that much of the  
land devoted to these two products  
has been completely worn out, and  
can only be brought up by care and  
skill.

Corn is raised, but the yield per  
acre is very small—smaller by far  
than the average yield per acre in  
Massachusetts. The variety is the  
common large-eared, white or yellow,  
southern corn. It is safe to say  
that, with proper cultivation, the land  
might be rendered able to produce  
twice as much per acre as is now the  
case.

But this letter will close without  
much reference to the Blue Ridge  
Conference, unless a change comes  
over the line of thought. The Con-  
ference is six years old, with a pres-  
ent membership (white) of not far  
from six thousand. There are twenty-  
four preachers who take appoint-  
ments, three supernumerary, one su-  
perannuated, and not a single death  
for the past two years. The work of  
the Conference is almost exclusively  
in the western half of the State, in  
the hilly and mountainous regions; in  
fact, the great bulk of the work is in  
the western third of the State. The  
presiding elders, who would compare  
favorably with the average presiding  
elders in any of our Conferences, re-  
ceived for the last year less than \$600  
each, and the preachers do not re-  
ceive more than \$200 on an average,  
and this includes missionary money  
and everything else. And yet, though  
it must be confessed they are rather  
lean, and none among them of full  
habit—what might be called stout  
—yet they have a vigorous, healthy  
look, and are very well dressed; very  
few in the whole number but are neatly  
clad from head to foot. They travel  
in moccasins, and do it on foot, or  
horseback, or by wheeled carriages.  
Some of these preachers ride horse-  
back with all the ease and grace of a  
first-class West Point graduate, and  
some of them have good horses to  
ride. These preachers seem to be  
earnest, sincere men of God, doing  
the work of Methodist ministers amid  
hardships and difficulties and discour-  
agements such as are not surpassed by  
any of our missionaries except Bishop  
Taylor's in Africa. The church at  
large—the great Methodist Church  
with which these men are connected—  
does not realize the heroism and self-  
sacrifice of which they must be pos-  
sessed in order to do the work as-  
signed them. They deserve all honor;  
and if they can be encouraged and  
sustained, the time is not far distant  
when the present six thousand in Blue  
Ridge Conference will be sixteen

thousand, and it may reach even six-  
ty thousand. The truth is, there is  
a future before this State, and if this  
Conference is properly cared for, it,  
too, has a future.

The great present need is a Confer-  
ence seminary. More than 48 per  
cent. of the population of North Car-  
olina over ten years of age cannot  
write their own names. This, of  
course, includes all colors and races.  
But the population has been so scat-  
tered that a system of public free  
schools has been well-nigh an impos-  
sibility, and this fact will apply, to a  
great extent, at the present hour.  
And for this reason, among others,  
this Conference ought to have a well-  
organized and established seminary.  
If New England Methodism, in the  
midst of all the public schools of that  
section, needs its seven seminaries,  
with their more than twenty-five hun-  
dred students; needs its two universi-  
ties with one thousand students, pray  
what are the needs of a people such  
as ours in a State where the circum-  
stances are so unpropitious, so utterly  
unhelpful, as in many parts of our  
work in this State? The Conference  
with entire unanimity passed a series  
of resolutions looking to the establish-  
ment of the needed school, and then  
the preachers out of their poverty  
made up on the spot a subscription of  
\$1,060. But it needs \$20,000 to  
carry out the resolutions, and some  
man or woman will read these lines  
who might give the whole sum and  
then be richer for time and for eterni-  
ty for having bestowed the gift.  
What a magnificent chance for some-  
body to secure a great blessing upon  
the children and youth of our people in  
North Carolina.

### TEMPERANCE GAINS OF THE CENTURY.

BY REV. D. DORCHESTER, D. D.

What have we to celebrate? What  
has been gained by the efforts of the  
last one hundred years?

Some tell us that nothing has been  
gained, that there is as much, and  
even more, liquor drunk, than ever,  
and as much, and even more, intem-  
perance. Such persons do not in-  
telligently talk. They certainly have  
not carefully studied the past, in con-  
trast with the present, and formed a  
judicial verdict.  
In speaking of the gains of the  
century, we would not ignore the  
palpable fact, that though the cause  
of temperance has made, and is still  
making, great progress, yet there  
have been of late years some serious  
reverse movements. Eddies, deep,  
dark, sluggish, and even of long du-  
ration, appear along the side of every  
stream of progress. Large masses  
of people are sometimes delayed in  
those eddies, loitering far behind the  
beneficial advances of the world.

Let us first notice some of the re-  
verse tendencies which have appeared,  
in the temperance reformation, dur-  
ing the last thirty years. All things  
considered, from 1850 to 1885 was  
the highest point reached in the his-  
tory of this reform, in respect to total  
abstinence and advanced legislation  
for the suppression of the liquor traf-  
fic. In some respects we are in ad-  
vance of that period, in organiza-  
tions, in literature, in scientific  
knowledge of the properties and ef-  
fects of alcohol, and in large sections  
of the West and South we are in ad-  
vance of that time in the observance  
of total abstinence and in prohibitory  
legislation; but in many of the older  
populations of New England, the  
Middle States, Ohio, and, possibly,  
some other States, there has been a  
falling behind, and especially in the  
cities and large villages, where the  
hardest contest in the temperance  
struggle is now waged.

A discriminating view of some of the  
reverse tendencies will help us to  
appreciate the situation.

1. The cause of temperance, in the  
cities, has suffered from the influx  
of many of the worst elements of the  
rural towns and country villages.  
From thirty to forty years ago, pro-  
hibition was enforced quite general-  
ly in the rural sections, and to this  
day remains in the ascendancy, di-  
minishing the opportunities for gross  
indulgence. Many of the more dis-  
olute classes have, therefore, mi-  
grated to the cities. It is a familiar  
fact that the city populations have

been increasing more rapidly than  
the rural populations, and a large  
number of rural towns, in all of the  
older States, have steadily declined  
ever since about 1850. While the  
cities have received many valuable  
accessions from the country, of vir-  
tue, intelligence, enterprise and real  
stamina, they have also received  
large classes of a very different type  
—uneasy, restless, roving adventur-  
ers; needy and greedy men and  
women; shiftless and thriftless fam-  
ilies; many weary of the sweat of  
honest toil; many whose growing  
viciousness led them to shun the light  
and gaze of village streets and seek  
the darker and deeper dens of the  
cities; many whose growing propen-  
sities to evil desired larger indul-  
gence, free from the restraints of  
more staid communities; others,  
fleeing from the wreck of better days;  
and not a few from the wreck of  
character. With such tides contin-  
ually pouring into them, it is not  
strange that the cities have become  
the greatest moral wastes, the centres  
of liquorism, in which the battle  
against intemperance has been fought  
at increasing disadvantage.

Nor is the evil of the cities con-  
fined to themselves. The rural towns  
also feel their vicious power. The  
most subtle and powerful opposition  
which the temperance cause has suf-  
fered, in the sparser towns, has come  
from the drinking customs, and the  
organized forces of the liquor frater-  
nity, in the cities. The cities exert  
a powerful influence upon the towns.

2. The cause of temperance has  
also suffered, in the cities, during the  
past thirty or forty years, from the  
number and character of the foreign  
population so largely settling in these  
large centres. Under their habits  
and influence, the evil of intem-  
perance has so largely increased, that  
the cities have become the strong-  
holds of the liquor powers. The en-  
forcement of liquor laws in the cities  
has become very difficult, well nigh  
impossible. In these corrupt centres  
the enforcement of all laws is com-  
paratively lax and feeble, and lust  
and crime are fearfully rampant.

The same things are measurably  
true in some portions of the large  
towns and villages. Wherever these  
new elements, representing types of  
civilization unlike our own, always  
accustomed to the free use of intem-  
perate tutelage, have settled, the  
average character of the communities  
has deteriorated. All honor, how-  
ever, to those of our adopted fellow-  
citizens who have come shoulder to  
shoulder with us in so many good  
causes, and their number is not  
small; but how large is the number  
of those who have been low, igno-  
rant, gross, drunken, and even crim-  
inal. We blame no one, but, as a  
matter of fact, these things have  
made, and still make, the temperance  
contest in the cities and larger villages  
hard and dubious.

Forty years ago, Boston was a  
very different city from what it now  
is. At that time no license to sell  
alcoholic beverages was granted in  
Suffolk County, nor in the whole of  
Massachusetts. This condition was  
brought about under substantially a  
local option regimen, in the election  
of county commissioners. How dif-  
ferent, too, was Lowell, Fall River,  
and numerous other cities in Massa-  
chusetts, and in other States, at that  
time!

Nevertheless, it should not be for-  
gotten that the large cities are also  
powerful centres of good influences,  
where great Christian and reforma-  
tory organizations concentrate their  
power, and send out beneficent influ-  
ences into all the land.

3. But there have also been re-  
verse tendencies which have widely  
affected our native population—a  
falling away from the high temper-  
ance ground held thirty years ago, in  
respect to total abstinence and prohi-  
bition, by many of the more intelli-  
gent and influential classes. There  
are several phases of these tenden-  
cies.

(1) The development and procla-  
mation of the cosmic theory of in-  
temperance, by that eminent and  
highly-esteemed physician, Dr. Henry  
I. Bowditch, of Boston, a gentleman  
of broad culture, second to no man  
in his department of medical science,  
and for many years chairman of the  
Massachusetts Board of Health. This

theory makes intemperance to be de-  
termined chiefly by great natural  
laws, controlled largely by material  
causes, which view takes the ques-  
tion almost wholly out of the realm  
of morals and reform, and leaves in-  
temperance to be regarded as an evil  
which cannot be eradicated, but to  
be endured, tolerated and regulated,  
under a license regimen. Coming  
from such an influential source, and  
predicated upon a specious array of  
data, this theory has wrought in-  
calculable harm to total abstinence and  
prohibition, in a large class of culti-  
vated minds.

(2) During the last twenty-five or  
thirty years, the scientific discussion  
of the question of the utility of al-  
cohol in dietetics, which, about the year  
1850, was supposed to be well settled  
upon a total abstinence basis, has been  
reopened, with such an array of great  
European and American authorities,  
and with such specious discrimina-  
tions, that many have been deceived  
and unsettled in regard to the theory  
and practice of total abstinence, and  
its logical sequence, prohibition.

(3) The contact of so many Ameri-  
cans, by travel, during the last thirty  
years, with the drinking customs of  
the wine countries of Europe, has  
also led many to adopt intoxica-  
ting beverages for themselves  
and their families, and use them freely  
in social life.

(4) The very marked increase of  
frivolity and luxury in many circles  
of society, since the close of the  
late war, has exerted a vitiating in-  
fluence in the direction of intem-  
perance.

(5) The great beer invasion, and  
the spread of specious theories in re-  
gard to the utility of beer as an ar-  
ticle of food, and as a measure of tem-  
perance reform, have also misled  
many. As to how extensive this de-  
parture has been, may be judged  
from the fact that the consumption of  
beer has increased from 36,563,009  
gallons, in 1850, to 594,764,543  
in 1885, or from 1.6 gallons per capita  
in 1850, to 10.12 per capita in  
1885. These figures represent a  
large amount of drinking of alcoholic  
beverages—a serious departure from  
the abstemious practices of thirty  
years ago.

[To be continued.]

### NEW YORK LETTER.

BY REV. R. WHEATLEY, D. D.

The citizens of New York are at last  
waking up to the necessity of purifying  
the city from one of the most shameless  
and crying abominations that ever pol-  
luted any municipality. Athens, Rome,  
or Babylon in their worst days, scarcely  
ever presented a worse scene than might  
have been witnessed on any day within  
the past year, and that in the heart  
of the city, near its principal and most  
crowded thoroughfare. Hordes of  
painted prostitutes flaunted on the side-  
walks, and insulted passers-by, while  
bulking loafers who subsist on their  
sin and shame obstructed the corners of  
the streets. Property owners, who re-  
ceive high rentals, closed their eyes to  
all this filth and unspeakable disgrace,  
and concealed their names behind those  
of dummy proprietors. Women, whose  
patronymics indicate German or Span-  
ish extraction, are among the principal  
offenders; but there are others who are  
guilty of the same crime, and yet—the  
newspapers say—maintain connection  
with evangelical churches. Discipline  
is as necessary as doctrine in the Church  
of Christ. One fly in the apothecary's  
ointment can ruin it to send forth a  
stinking savor, and one such accom-  
plice of lechery is enough to bring sick-  
ness, weakness, and woe to a yewen-  
lized organization. Property owners,  
whose possessions in the neighborhood  
have greatly deteriorated in value, be-  
cause respectability dreads this loath-  
some shame as much as it does the  
small-pox, have banded themselves to-  
gether to effect some improvements.  
They seem to be in earnest. Moral,  
material, and legal means will be tried  
—it is promised—to the utmost.  
Police interference is inefficient. The  
devil of licentiousness seems to know  
how to neutralize that. Other methods  
must be tried. The Church of God  
must speak out. Any of its members  
who imagine that hell will unloose its  
hold upon earth without hard, purpose-  
ful, wearisome, painful struggle on the  
part of Christ's disciples, are fearfully

and unutterably mistaken. Fashionable  
and luxurious churches are pretty  
things to look at, but estimated by their  
efficiency in the deadly combat with ig-  
norance, vice, and crime, their use-  
fulness may not rank as high as their so-  
cial pretensions. The conversion of  
childhood to Christ, "enduring hard-  
ness as good soldiers of Jesus Christ,"  
intelligent, incessant, loving labor, the  
gentleness of the mother with the in-  
flexibility of the consummate general,  
are all indispensable factors in the  
Christian conflict with sin and its em-  
bodiments.

### EVANGELISM.

The clergy of the Protestant Epis-  
copal Church are about to make a grand  
effort to convert the masses by means of  
"missions," and have been preparing  
themselves for labor in "retreat." The  
plain English of this statement is that  
they intend to hold special meetings for  
the revival of religion, and that they  
have been preparing for the work by  
secluded meditation and prayer. Eminent  
"missioners" or evangelists  
(priests, of course) from across the  
water are to assist them. All we have  
to say is: "God speed the work," and  
vouchsafe glorious success! How much  
of the result accomplished will be on  
the surface, it is not for us to predict.  
There are revivals and revivals; re-  
vivals like the wondrous conflagration that  
left its limits under the title of the  
"Burnt District" in New England;  
revivals that produced the greatest an-  
imal excitement, and were followed by  
decreasing spiritual vitality for many  
years afterward; revivals of other na-  
ture that were accompanied by profound  
emotion, thorough illumination and  
complete conversion, and that issued in  
lives of consistent, beneficent godliness;  
revivals that prepared the way for con-  
tinuous accessions to the church, and  
that gave mighty impulse to all the  
benevolences and beneficences of the  
church at home and in foreign lands. If  
our Protestant Episcopal "missions"  
produce the latter kind of revivals, the  
city of New York will have great reason  
to be thankful.

Some of the soundest and most judi-  
cious thinkers in the Methodist Epis-  
copal ministry are not the admirers of  
Moody and Varney; nor do they believe  
that the efforts of these distinguished  
evangelists are attended by the most de-  
sirable results. They do good, undoubt-  
edly; but is the spiritual good they ac-  
complish of this kind desiderated by our  
Lord and His apostles? They talk of  
salvation by faith in Christ, but say lit-  
tle of repentance and sorrow for sin.  
One eminent preacher declares that they  
do not "grapple with the conscience,"  
do not aim to produce deep conviction  
of sin, profound sorrow for sin, or con-  
suming desire for righteousness. They  
preach Christ as the Saviour of sinners,  
but forget to insist that it is of sinners  
that are penitent and obedient as well  
as believing. In a word, some ministers  
hold that these evangelists present  
Christ as a Saviour of souls (in sin, rather  
than of souls from sin. Only those  
who feel that they are sinful, guilty,  
perishing, can appreciate and appropri-  
ate Christ as the Saviour from sin and  
its sequences. Conversions like that of  
the Philban in the temple are infre-  
quent in these days.

A beloved presiding elder stated that  
he had been at the pains to read a great  
many baccalaureate and other dis-  
courses of eminent ministers that have  
been delivered this summer. All were  
ethical rather than evangelical. "Do,  
Do, Do," was the burden of their cry.  
Nothing, or next to nothing, about a liv-  
ing, working faith in Christ was to be  
found in them. Such discourses he held  
to be erratic in another direction  
than that taken by the monologues of  
Moody and Sankey. The fact is, that  
repentance toward God needs to have  
the same degree of relative prominence  
given to it that it holds in the preaching  
of the Great Teacher; that salvation by  
faith needs His exposition, and should  
receive the Pauline putting of it; that  
perfect love and entire sanctification  
should be presented with Johannine  
clearness and warmth; that the homely,  
inflexible morality of James should be  
insisted upon; and that personal res-  
ponsibility to the Great Judge should be en-  
forced by fact, logic, and the exhibition  
of future rewards and punishments.

Even Herbert Spencer holds that the es-  
chatology of the New Testament has  
been the most efficient force in the com-  
parative accommodation of man to his  
environment, and that the continuous  
inculcation of orthodox doctrine—let  
all who imagine that the common con-  
sensus of Christianity on this point is  
all a mistake, take notice—will be nec-  
essary for an indefinite time in the fu-  
ture to complete such environment.

### TWO MIGHTY MOVEMENTS.

The general persuasion of deeply spiri-  
tual men and women is that New York  
is on the eve of a profound and power-  
ful religious movement. May it be a  
genuine Pentecost! Of superficial re-  
ligion we have enough, and more than  
enough. Of that religion which roots  
itself in true evangelical conceptions, in  
the purest affections of the heart, and in  
the rectified forceful will, we need all  
that can possibly be had.

Another movement in which city and  
country alike are interested is that of  
Flood Rock, at the point where the East  
and Harlem rivers meet the waters of  
Long Island Sound. The passage has

long been peculiarly dangerous to ves-  
sels, and in the profane nomenclature of  
seamen has been celebrated as Hell Gate.  
All attempts to change this significant  
title to Hurl Gate have been ignominious  
failures. It is to be hoped that the name  
will pass away together with the terrible  
obstructions which gave occasion for it.  
Some years have elapsed since Pot Rock,  
Hallett's Point, and other dangers were  
destroyed by explosives. When the  
latter was torn to fragments by the  
dynamite stored beneath it, the dynamite  
itself was instantaneously ignited by  
the electric current, liberated by the  
pressure of a child's finger. Little  
Mamie Newton, daughter of the en-  
gineer, General Newton, immortalized  
herself by this simple yet eventful feat.  
The destruction of Flood Rock is an  
event of greater importance than that of  
Hallett's Point. In the latter reef the  
total length of the galleries was 7,426  
feet, against 21,670 in Flood Rock.  
Under the former when the excavation  
was completed there were 173 piers,  
each of which was ten feet square; in  
the latter there are 467, each fifteen feet  
square. There 51,000 cubic yards of  
rock had to be moved, here 350,000 cubic  
yards. In Hallett's reef 3,673 holes  
were drilled; in Flood Rock, 13,826.  
There 47,781 pounds of dynamite were  
used, but six times that quantity is  
stored away under the waters that seethe  
and rage around the honeycombed rock  
doomed to speedy annihilation. An im-  
aginative reporter compares the mined  
reef to a submarine temple, in which the  
chatter of compressed air-drills, the  
song of the miner to his mules, and the  
heavy thug-thug of the pumps, have  
been the forms of devotion during the  
past years. The explosive known as  
rockrock is to be used in the almost in-  
stantaneous conversion of this wonder-  
ful structure into an irregular heap of  
debris. Little or no danger is expected  
from the detonation. Years will pass  
before the broken stones are hauled off  
into the deeper portions of the water-  
way, and vessels pass in safety where  
immovable peril has hitherto threatened  
their existence. The remaining reefs  
are to be removed in due course, so that  
New York will be as accessible from the  
Sound as it is by the Narrows. God's  
truth in the mind, God's love in the  
heart, God's rule over the life, produce  
the social conditions which make such  
stupendous engineering feats possible.  
Reconciliation of science and religion  
indeed! There never was any antagon-  
ism between them. There never can  
be. Caricatures of either, or both, have  
fought tooth and nail, but it was because  
they were spurious pretenders. The  
science, so-called, which opposes itself  
to Christianity, is largely a caricature,  
and is now beginning, by the mouth of  
its most conspicuous exponents, to con-  
fess defeat.

Since writing the above, Flood Rock  
as Flood Rock has ceased to exist. A  
huge mass of broken stone occupies its  
place. The hand of G. N. Newton's  
little daughter liberated the electric fluid  
—as formerly in the case of Hal-  
lett's Reef—that exploded the dynamite  
and rockrock, at 11.15 on Saturday,  
October 10. Tens of thousands of  
spectators impatiently awaited the ex-  
plosion, and were rewarded by seeing a  
long line of water shoot up to an alti-  
tude of one hundred feet, from which  
the spray ascended about fifty feet high-  
er. For a few moments only was this  
unprecedented spectacle witnessed. The  
vast mass of water and rock fell in a  
sea of raging foam, whose waves deluged  
wharves and rocks at a distance  
from the spot. The vibrations of the  
earth were most sensibly felt at a dis-  
tance of two and a half miles, and were  
plainly perceptible thirty miles off. The  
desk and house of the writer rattled as  
though the latter were coming down  
about his ears. The artificial earth-  
quake has added something, but not  
more than was expected, to our stock of  
geological knowledge.

### An Impressive Truth.

What, then, should hinder our going for-  
ward with increased momentum to the  
quest of the world? The obstacles appear to  
be many. They are but one. That one is the  
reluctance of men to serve the holy God by  
being holy. The holy God can be served only  
by being holy. Now Christianity is itself holiness  
providing a method for sinners to be  
holy. But the aversion to this is so great that  
men either deny the necessity of it, or they  
substitute for it something which they call  
religion. Yes, something called religion,  
which, substituted for holiness, has been  
and is one of the greatest obstacles to the  
progress of Christianity! So it was at its be-  
ginning. The Pharisees were religious—  
especially so—but they crucified Christ when He  
was on the earth, and have been doing it ever  
since. Instead of seeking to be what they  
ought to be inwardly, they sought—and the  
Pharisees of all times have been doing it—to  
appear well outwardly, thus substituting for-  
mality for holiness. Asceticism, heathen and  
Christian, is religious. The ascetic will en-  
dure anything, but he substitutes gratuitous  
suffering for repentance and the love of God.  
The merely emotional are religious. They  
groan and shout in the meetings and steal  
chickens on the way home. The truly ortho-  
dox are religious. Their belief is right; they  
will abide by it at all hazards, but they drive  
sharp bargains and rent buildings to be used  
for immoral and infamous purposes. The brig-  
and is religious; he will not eat meat on Fri-  
day, but he will rob you and hold you for  
ransom. And so it is the world over. Men  
will do anything and be anything rather than  
accept Christ fully and wholly as the ground  
of their salvation and serve the holy God by  
being holy. Here, then, is our one obstacle.  
If this is not overcome, no missionary work is  
done. If individuals are not brought to serve  
a holy God by being holy, and thus fitting for  
an eternal life of holiness and joy and higher  
service, no distinctive and proper missionary  
work is done. — MARK HERRICK, at the ses-  
sions of the American Board.











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ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.

# Zion's Herald.

WEDNESDAY, OCT. 21, 1885.

Revivals are God's answers to the prayers of working churches. To "convince the world of sin," is the mission of the Holy Spirit, but in executing this mission, He speaks in the Word faithfully preached by His ambassadors and illustrated in the life of the church. Given, therefore, a truly consistent church, a wise and faithful ministry, with the believing prayers of a body of Christians, and the conviction of sinners must follow. To imagine unwillingness in the Spirit to convince men of sin, is guilty presumption. He is always willing, yet waiting, even desirous, to prick sinners to the heart. But He must have the faithful church and the applied Word through which to work.

Vaughan finds types in the green tufts of moss and in the green leaves of the chickweed which preserve their color and flourish in sheltered nooks during the bleak winds of an English winter, of those pure but unrecognized lives which are spent apart from cities and other busy haunts of men. Apostrophizing these hidden nurslings of the wintry months, he sings,—

"Dear secret greenness, nursed below  
Tempests and winds and winter nights!  
Vex not but one sees thee grow;  
That one made all these lesser lights."

And "that one" has Himself assured those humble ones whose works of mercy and pious struggles for Godlike-ness are unseen of men, that His eye beholds them lovingly, remembers their hidden acts, and intends to give them a full reward in the hereafter. It is He who whispers in the ear of faith, "Thy Father which seeth in secret shall Himself reward thee openly." How comforting the thought of His recognition! How gracious His promise of reward—a reward to be measured, not by the merit of the "little one" to whom it shall be given, but by His own infinite liberality!

No preacher can neglect pastoral visitation without loss both to himself and to his flock. He robs himself of that personal knowledge of his people's needs and fails to acquire that sympathy with their peculiar states of mind, which, when possessed, add both to suitability of his preaching to their varied conditions, and to his power over them. A good pastor, knowing that, by his appropriate treatment of truth in the pulpit, he is lifting souls "out of the depths," is roused, as by inspirations, to put forth his best energies. And his manifest sympathy with his people begets a kindred sympathy in them. He and they are thus drawn toward each other by common sympathy, and they suffer him to lead them to those green pastures in which their souls are richly fed. Thus both preacher and people are benefited by his fidelity to his pastoral duties; but he is carefully noted, to reap these benefits, the pastor must not make his calls occasions for mere gossip talk, but for judicious conversation on personal religion, and, where at all convenient, for prayer!

## THE AMERICAN BOARD OF FOREIGN MISSIONS.

There is something wonderful and significant in the unabated interest which attends the annual meetings of this great Christian association. The enthusiasm does not reach so high a mark every year, indeed, as on some exceptional occasions. There have been meetings, like the one held some years since in the city of Providence, where the emotion awakened was overwhelming, where the audience rose in their excitement, clapped their hands, waved their handkerchiefs, shouted and wept. Singularly enough, this occurred when a large sum of money was raised with unexpected readiness and cheerfulness to relieve the treasury from indebtedness. But every meeting has called thousands of visitors from a distance to the seat of the conference, and has offered a series of most impressive and interesting services.

In our denomination, instead of one great absorbing occasion, at which are gathered the leading ministers and laymen of the church, an anniversary is held at every one of the hundred Conferences, and a public meeting ordinarily at the session of the Missionary Committee in New York. This, of course, greatly divides and diminishes the enthusiasm of our missionary anniversaries. What would be the effect of a united service, in some great central city, under favorable auspices, was illustrated in the remarkable anniversary of the Church Extension Society in Philadelphia, during the session of the late General Conference, where every portion of the Union was represented by ministers and laymen, and a subscription of \$50,000 was taken up amid great and joyful enthusiasm. It is doubtless far better for the substantial interests of the cause that these limited local anniversaries should be held, bringing the great world-redeeming work nearer to every portion of the land and awakening a wider conviction of duty, even if some of the inspiration incident to one vast assemblage is lost.

It is full of instruction and encouragement to recall the progress and extraordinary growth of the missionary movement during the history of the American Board. It is only five years more than the normal limit of one human life since the three or four young, consecrated Christian students, walking out from their college halls in Williamsstown, considered together the amazing spiritual wants of a world without a knowledge of the Saviour of the New Testament, and driven by the urgency of a sudden storm, sought the shelter of the memorable haystack, now replaced by a monument, and devoted themselves, in its shadow, to God, to enter, as His providence might open, upon some foreign mission work. How small the beginning, only seventy-five years ago, of an enterprise whose influence is now felt so widely in almost every quarter of the globe! Long after this hour the missionaries of the Board prosecuted their work with small encouragement and at the peril of their lives. Like the Christian Church herself, the Board has her record of holy martyrs and confessors. The early biographies of the missionaries and their heroic wives were full of incidents of personal sufferings of the most pathetic character. It is freshly within our memory, that only limited portions of heavendom were accessible to the Christian missionary. Cannibalism, or certain violent death, awaited his entrance into the South Sea Islands, into China and Japan, and upon the coast of Africa. The most earnest and affecting prayers in the missionary meetings, of a half-century since, were for the opening of closed doors, and the opportunity of bearing the Gospel of Christ to the blinded worshippers of idol gods. Now, the doors are all wide open. The fields are white for the harvest, and our prayers are now changed, that the Lord of the harvest may send forth more laborers into the field and quicken the piety of the church, that she may more vigorously respond to the Macedonian cries reaching her from all the benighted quarters of the globe.

It is a striking fact that the work of the Board is actually completed in one of its early and very interesting missionary fields. The people of the Sandwich Islands have become so far a Christian nation, under the faithful labors of the wise and godly men who consecrated their lives to the work, that the support of these religious institutions is now committed into their own hands, and many other local mission stations are sustaining their pastors, and meeting, by their voluntary contributions, the expenses of divine worship. An intelligent Japanese writer affirmed, in a very interesting contribution in one of our monthlies a month or two since, that, in a limited period, no other faith would command the respect of his nation but the Christian religion. The numerical results of Christian missions, although now imposing in themselves, give but a faint expression to the actual results which have been already attained. Doubt as to their false religious views has everywhere been awakened. There is a tendency, indeed, to a serious reaction into infidelity. The unchristian character of many of the public acts of professedly Christian nations, like the opium barbarities of England, and the unchristian lives and unbelief of many of those who flock to these countries for selfish objects simply, would naturally awaken distrust as to the religious faith propagated by the countrymen of these corrupt visitors and dwellers among them; still the unselfish and pure devotion of many of these self-sacrificing missionaries, and the increasing personal testimonies of their own profoundly converted neighbors, are producing a wide-spread and growing influence.

Some of our calmest and most thoughtful missionaries in India are looking for a great and sudden movement towards Christianity, in view of many assuring intimations falling under their own observations. There is something wonderful in the steady progress of such an association as the American Board. What a silent, unobserved power, greatly underestimated or overlooked by modern skeptics, rests in the Christian faith! This Board, for seventy-five years, has kept in foreign fields an army of men and women, propagating Christianity, without any endowment, simply depending upon the voluntary annual gifts of the Christian people at home. There are no bills of credit so readily received in foreign marts as those of our great mission societies. We need have no fear of the frantic prophecies of such gatherings of free-thinkers as the one lately held in Albany, that Christianity is rapidly becoming effete, while the church not only continues, but constantly increases, her contributions, not for her own religious behalf merely, but for the instruction and redemption to Christ of the ends of the earth. There can be no better measure of the sincerity or intensity of her faith than this.

What a succession of noble men at the head of her managing body has this blessed charity enjoyed! With what sublime faith Dr. Worcester, of Salem, laid its foundations, building indeed, with his associates, far better than he knew. What an imposing and gracious figure in the sacred history of missions is that of Jeremiah Everts, who brought to the headship of the Board a strong, legally-trained mind with a consecrated heart. His name, and fame, and Christian reverence are well sustained in the character of his honored son, now United States Senator from New York. Then came the saintly and eloquent Cornelius, to be followed by one whom many of us, of the sister churches, have learned equally to respect and love for his dignified humility, his breadth of capacity, his sweet and catholic charity, and his absorbing love for the missionary enterprise—Rev. Dr. Rufus Anderson. His successor still remains in the honored chair, although his health is far from being as good as his friends, and the friends of Christ everywhere, could wish. The mantle of his now sainted predecessors certainly rests upon Dr. N. G. Clark.

The meetings for this year are just opened as we write. We shall refer to them again in a note. From our heart of hearts we bid this glorious body of Christian men and women Godspeed, and pray in their behalf for the richest benedictions of heaven to rest upon them!

## RELIGION IN POLITICS.

In James Russell Lowell's, "The Present Crisis," one of the immortal poems of American literature, are these ever-true lines:—

"Far in front the cross stands ready,  
And the crackling fagots burn,  
While the hoisting mob of yesterday  
In silent awe return  
And gather up the fragments  
Into history's sacred urn."

The pioneer work of self-sacrifice was no more needed in the days before the final antislavery struggle than it is to-day. It is especially wanted in the field of political action, for it is in that field that great progress must be made in the future by this prodigious nation of ours, and it is in that field that religious work will prove especially effective. In the common apprehension religion and politics are about as far apart as any two fields of activity, and there is abundant reason for the popular idea. Political headquarters are familiar with sounds suggestive far more of the perversion than of the right practice of healthy moral ideas, and certainly political practices are followed by a rule the reverse of the golden rule. Politics is business with many men who never have a practical thought upon religion. At the recent Democratic convention in Worcester, two of the most experienced managers of a Democratic campaign said, speaking of the following of one of the candidates: "It comes right from the liquor saloons. We have been there and can put our fingers upon it every time." It is the business of the saloon-keepers, they said, to keep politics all the time stirred up, because everything that brings people into their saloons puts money into their pockets. Recent Boston elections, and especially the Fisher Hill affair, show how little religion there is in the practical workings of the municipal government. Selfishness, pecuniary greed and party aggrandizement are the motives which fill the turbulent caucuses and bring the crowd to the polls. That disinterested regard for the public good, that desire for the prompt and righteous settlement of disputed issues, that subordination of personal and party advantage to the

good of the whole which is the direct result of Christianity in politics, has no place.

Yet, in spite of this true picture of the most interested workers in political affairs, it remains the fact that the clergyman and the professing Christian are more powerful factors in politics than their apparently omnipotent opponents. They are on the winning side, and they have in a short time had triumphant demonstration of their power. In only one place belongs the credit of the progress in administrative reform which is the conspicuous fact in our national life of the last few years. It belongs solely to the spirit of honesty, purity and justice which is growing among the people and is the direct outcome of the religious teachings of the pulpit and the upright practice of the ever-increasing body of laymen who carry their religion into their politics. In the highest and broadest sense the clergyman is the most influential politician. He works at the foundation. He is not usually regarded as in politics. But no man is in it more than he. Week after week the Christianity he preaches is preparing the way for a popular advance in political morality. He knows no "off year." He carries on no unimportant campaigns. His importance in politics does not rise and fall with the nearness or remoteness of the presidential year. In season and out of season he is preparing the public mind to discriminate between right and wrong in politics. Upon his fidelity depends the welfare of the nation. The Pendletons, Eatons, Curtises and other leaders in new movements may or may not be professing Christians, but the great popular sentiment which alone can carry their reforms forward has its foundation in the work of the pulpit and in the consistent daily religious life of the layman. It is possible that the national conscience was not quick to detect the issue. It is doubtless a fact that many excellent men thought there was no need of reforming the spoils system. But the triumph of the pulpit in politics lies in the fact that the national conscience, when its attention was called to the issue, decided positively against the selfish use of the national offices by the party in power. Times have changed vastly in this respect within five years. It is not necessary to go back twenty-five or fifty years to turn points in the administration and say, "Here lies the blame." The national conscience is active upon a subject it has never before been forced to settle, and the victory of necessity has been on the side of the pulpit-politicians. Those men may have refrained entirely from politics. They may have said never a word to their parishioners. They may have given no thought to civil service reform. Yet they have been more powerful than the stump-speakers deriding the new movement. They have overthrown the saloon politicians. They have vanquished forever the self-seekers who want office for the power it gives them or for the facilities it affords for tapping the government till.

They will be foremost in every reform which is to come. It is not the leaders of civil service reform who are most active in the overthrow of polygamy. It is not the anti-polygamists who are the champions of the outraged Indians. It is not the keenness, sympathy and sound judgment of an "H. H." or Gen. Crook which opposes the immoralities of an unsound currency or of an unjust system of taxation. Each specific reform has its specific champions, but in front of them all, the pioneer for each and every one of these diverse demands for justice and righteousness towards some wronged class, stands the worker for practical Christianity—the truest, broadest, most earnest, most active, most efficient, and yet most humble politician of them all.

The minister, in looking over his field and counting his sheaves, reckons up the amount of contributions to home and foreign missions. He estimates the expenditures in local charities. He enumerates the little items of local society work, and most of all, his special satisfaction, he dwells upon the conversions and the genuine upbuilding of his church. But only let him look over a broader field. Let him think of what he and his thousands of fellow-workmen of all creeds have done in national life, and he will see enough to make his heart leap with amazement and gratitude. To his religion is due the great advance of the last few years in the cause of political morality. To it is due the critical watch the nation is keeping on the chief executive, fearful lest the great reform suffer at his hands, and thankful for what he has already done. To it is due the determination that fairness shall prevail at the ballot-box, and to it will be due in the future that increased justice of relation between labor and capital which is the object of countless strikes and agita-

tion, and which is certainly drawing nearer and which. The statesman, the educator, the philanthropist, the reformer, all are reapers in the fruitful field whose seed was sown by the preacher and carefully nurtured by the humble honesty of the Christian layman.

## EDITORIAL COMMENT.

The impression one received upon his entering the Tremont Temple, crowded to its utmost possibility, during the sessions of the American Board, was that the world rarely witnesses such a gathering of thoughtful and intelligent men and women. No platform could be filled with men of rarer and rarer scholarship. Where has doubt ever presented such a presence to the world? It gives an assuring and inspiring conviction to the observer of the power and permanence of the Christian faith and of its ultimate triumph over the earth. If it could for a moment be thought that these exercises were merely an annual routine, mechanically passed over, the deep emotion, the hearty voices in holy song, and the earnest prayers would give unquestionable evidence of a profound and present conviction, on the part of the eager thousands in the assembly.

Rev. Dr. James Powell, secretary of the American Missionary Association, made the report to the Board last week upon the African missions. He awakened great amusement and applause in relating his first essay at making an address upon Africa. He was in London at the time, and was requested to speak on this theme. He had never studied it, had no books with him, and hardly knew which way to turn to a secure material for an address. He providentially fell upon a good text: "Ethiopia shall soon stretch out her hands unto God." This was somewhat encouraging. He heard of two addresses that were to be delivered in London in different churches upon the subject before his appointment, and determined to hear them for instruction and suggestion. The first speaker took for his text his own selected verse, "Ethiopia shall soon stretch out her hands unto God." "I am evidently in the right line," said Mr. Powell to himself, and he immediately set himself to taking the points of the speaker and recording his illustrations. Slipping out without being noticed, he sought at the time announced the service of the other speaker, and again heard his text announced, "Ethiopia shall soon stretch out her hands unto God." "That is all right," he said, and again fully equipped: pencil to mark down the points and illustrations of the speaker. When his own service came around, having digested these "original thoughts" suggested by the two speakers to whom he had so attentively listened, he was just ready to announce his text when he saw, to his horror, in different parts of the house, the two men from whom he had secured his points and illustrations. The one was, however, nothing else to be done. He announced his text, "Ethiopia shall soon stretch out her hands unto God," and if he did not make his points and tell the stories better than the persons from whom he borrowed them, it was because he could not. When he came away from the service, he overheard one gentleman tell another that he had heard that text preached from three times in succession, and he began really to believe that Ethiopia was, indeed, about to stretch out her hands unto God.

The salutations of the Tract and Bible Societies, conveyed by their representatives to the American Board, gave a happy illustration of the unity and practical co-operation of the whole family of modern charities. They are all the children of a common Providence, born nearly at the same time at the opening of the present century, and each one rendered necessary, in a measure, by the opportunities created by the others. They, altogether, afford a significant illustration of the breadth and fruitfulness of Christian charity.

The true test of a holy and loving heart is its irrepressible desire and effort to build up Christ's kingdom upon the earth. If you "love Me more than these," says our Lord to Peter, "feed My lambs" and "feed My sheep." No highmotation or profession is of any value that is not justified and attested by an unceasing and earnest endeavor to win souls to Christ and to nurture the young for service in His vineyard.

Secretary Smith, in his able paper, pointing out the future work of the Board, referred to the great work now opening in the mission field for medical missionaries. The call for them is general, and as showing the divine purpose, multitudes of well-educated men and women are now offering themselves for the work. A very intelligent gentleman of our city, who has lately made the tour of the world, speaks in a special emphasis of the importance of work now being accomplished in missionary hospitals and by well-trained missionary physicians in Eastern Asia.

## Personal and Miscellaneous.

The American Hebrew for Oct. 9 gives a striking portrait, on a large sheet, of the lately venerable and benevolent Hebrew, Sir Moses Montefiore, with his trembling autograph, doubtless given in his last years.

Lee & Shepard, of Boston, have in press a Japanese story entitled "A Captive of Love," by Edward Grey, author of "The Golden Lotus," "Young Americans in Japan," etc., and one of the translators of "The Loyal Rinsins."

The donation of the late Hon. Thomas Talbot to the New England Conference, in memory of his mother and in behalf of the church at Williamsburg, Mass., was \$3,000, and not \$2,000, as stated in the note by Mr. Clark.

A significant box of cake upon the editor's desk, deposited in his absence, gave an occasion to the announcement, upon the enclosed card, of the marriage, by Rev. Dr. Wm. R. Clark, assisted by Rev. Dr. Horr, at the residence of the bride's father, Hon. Thomas Green Chelsea, of the youngest daughter of the family, Miss Lilla Restieux, to Mr. J. I. Hatch, of Chelsea. The happy young couple have our best wishes for their success and happiness in life, and the honored parents of the bride our hearty congratulations.

Thanks to the editor of the *Tribune* and pastor of the Winthrop St. Church, Roxbury, of which it is the neat and useful organ, for the very kind and generous notice of Zion's Herald. We shall try to keep its columns worthy of such high commendation.

The pastor of the M. E. Church in Allston, Rev. W. W. Le Bar, has arranged a fine series of lectures and entertainments, commencing Oct. 22, with a concert. Among the lecturers are Rev. G. A. Crawford, Drs. G. S. Chadbourn, Kendig, Green and Bolton, and Revs. O. S. Baket and Fred. Woods. Our readers in that portion of the city will be favored with a rare treat, and bear aid and com-

fort, also, to a young and active society. Prices are \$1.50 and \$2 for the course.

The preliminary steps have been taken to form a new institution in Mitchell, Dakota, to be called the Grant Monumental College, in memory of our great chief. The original movers in the undertaking send out a circular, with an illustration of the proposed principal academic building, soliciting donations and bequests.

In giving the names of the officers of the Woman's Home Missionary Society of the M. E. Church, last week, the name of Mrs. Susan B. Holway, vice-president at large of the Conference auxiliary, was unintentionally omitted.

Our excellent contributor from New Hampshire has a receipt at his home in Greenland, of that State, Oct. 25, on the fiftieth anniversary of his marriage. We should be glad to bear in prison to our esteemed friends our sincere congratulations, but other engagements forbid. The paper, which bears so many evidences of the earnest work of the bridegroom, will carry assurances of growing respect and the heartiest wishes for the long-continued happiness of our friends. The beautiful town of Greenland, N. H., where they live, is no more a place of fruits and chills than the North Pole Paradise of Dr. Warren.

Rev. Chas. Jones, late of the Edwards Congregational Church, Saxtonville, now of North Abington, publishes a good sermon, setting forth very plainly and clearly revealed truth relating to human salvation. Within the memory of men now living such a sermon was not heard in Calvinistic pulpits; it would have been esteemed rare Arminianism; but it has the very flavor of the Gospel of the New Testament, and is becoming the irenic creed of the evangelical world.

During the past year the American Board has expended upon its missions \$621,153.01; for agencies, \$8,082.14; for publications over \$3,000.12; cost of administration, \$22,926.39.

Not only was Tremont Temple filled to the last seat and standing place during some of the sessions of the Board last week, but Music Hall and Park St. Church also were crowded, and many, discouraged by the difficulty of finding seats, gave up the effort to obtain a hearing. A daily paper of the city contained the names of between three and four thousand persons from a distance, with their home addresses and the places provided for them in Boston and vicinity. All portions of the earth were represented upon this august occasion. In more respects than one it was a significant realization of Pentecost, with vaster numbers present.

Rev. Dr. A. L. Long, of Robt. College, Constantinople, at the request of the secretaries of the Board of Missions of the M. E. Church, presented the congratulations of our church to the American Board. He was warmly received, and addressed the great audience very happily and heartily, bearing the best wishes of the Church he represented, and of the college and missionaries of the Board in Turkey, to the noble society upon its memorable anniversary.

At the close of the report made at the meeting of the American Board, at its opening session, upon the Home Department, by Dr. Aiden, he presented to the society the table around which five commissioners at their first meeting, in Farmington, Conn., sat. It is a stout, substantial, plain mahogany affair.

It is given by the children of the pastor of the Congregational church of the town at the time—Rev. Noah Porter—who was present at the meeting. His son, President Noah Porter, a corporate member, and the surviving daughters, present this very interesting memorial to the Board. The venerable Mark Hopkins, president of the Board, sat behind it during the sessions in Tremont Temple. In presenting it, Dr. Aiden said:—

"Here is the table—not made of light and flimsy material which could be easily moved from its place, but, as any one will ascertain by endeavoring to lift it, of genuine mahogany—compact and solid, like the faith and the work we represent. We shall care for it, and commit it to those who shall follow us, as one of our sacred trusts—what may be appropriately called the original American Board."

Rev. Dr. Ward, the managing editor of the *Independent*, made the report to the American Board upon the missions in Turkey, and followed it with a very animated and instructive address, which aroused the enthusiasm of the audience. His archeological tour into the valley of the Tigris and Euphrates, last year, carried him over the scene of the labors of missionaries of the Board in both the eastern and western portions of the Empire. He bore the most unqualified testimony to the extent and efficiency of the work. He found the American missionaries everywhere, energetic, public-spirited, devoted to their evangelic work, but seeking in every form the elevation of society. He begged, with great earnestness and eloquence, for the continued and enlarged contributions of the Board for this important mission to a land, the early future of which can hardly now be divined. The healing streams of the river of life should pour their fertilizing waters over this country for its redemption.

Nothing could be more affecting than the tender appeals of returned missionaries during the meetings last week for an increased number of laborers. The fields before their eyes were all white with a harvest, but the laborers are few. Certainly a fresh baptism of the Holy Spirit is needed, bringing that promised "power" from on high upon the church, that more suitable men and women may be moved to offer themselves to the work, and that the contributions of the church may become adequate to the calls of the hour.

The American Board of Commissioners for Foreign Missions have issued a beautiful octavo volume of 392 pages, printed on calendered paper, and crowded with fine illustrations. It is made up of the illustrated pages of the *Young People's Department of the Missionary Herald*. The work is entitled: "Mission Stories of Many Lands." It is as entertaining as it is beautiful and instructive. It will afford one of the most attractive and useful of the holiday gifts, and is sold for the very small price, considering its elegant execution and size, of \$1.50. It can be obtained at the Mission Rooms, Congregational House, Somerset St., Boston.

A deep emotion was awakened during the morning session of Wednesday, of the American Board, by the presentation of a letter of Christian greetings from the thirty mission-aries and churches in Japan to the Board upon what they styled its "diamond anniversary." The letter was presented by one of their number, Rev. Joseph Nesimura, who is visiting this country in part for his health. It was written by a committee of native Christians and was untouched by the hand of an American missionary. Its composition was admirable, dignified and eminently spiritual, full of gratitude to the Board and its supporters, and to God, the Source of all good.

Dr. N. G. Clark, senior foreign secretary of the American Board, in his very able and in-

teresting paper reviewing the work of the Board for the last twenty-five years, estimated the aggregate income of the various missionary societies at present at ten millions, the number of ordained missionaries at 3,729, native assistants at 27,194, and communications at 667,315. Surely, no slight impression is made at this hour upon the heathen world by Christian missions.

Perhaps the warmest applause of the audience in the Temple last week was toward the introduction of Dr. Phillips Brooks as representative of the Protestant Episcopal Missionary Board. Nothing could exceed the generous and hearty, and catholic words of greeting with which Dr. Brooks presented his congratulations. He felt that the whole American Church of every name was under obligation to the Board as first breaking forth from its local labors and marking out the way towards the world's redemption; for the turning of the thoughts of our people from the influence of material things pressing upon them to the higher and sublimer truths of the invisible world; for the illustration of unity of progressive Christianity with the highest spiritual activity; and, finally, as accomplishing large results in saving our own wretched, darkened brothers of a common Fatherhood.

The memorial sermon of Rev. Dr. R. S. Storrs, on Wednesday evening, rose to the full altitude of the sublime occasion. His power after that the Holy Spirit came upon you, and ye shall be witnesses for us, both in Jerusalem and in all Judea and Samaria, and unto the uttermost parts of the earth." A wonderful picture was given of the condition of the Jewish Church when Jesus opened His world-wide mission, and gave His commission as He left the earth to His followers. The character of Christ, the subject of their witnessing, was set forth in majestic sentences, and the assuring intimations were effectively marshaled, and early and early a complement of His last behest to bear His name to the uttermost parts of the earth. The sermon is fully given in the *Daily Advertiser* of Thursday morning, and will be, undoubtedly, separately published. It will prove a great inspiration to the church wherever circulated and read. We advise our ministers and people to read it carefully.

The venerable Dr. Hopkins, in his remarkable speech recalling political and religious events from the early years in the century, and referring to the chief incidents in the progress of the American Board from its commencement, being eight years its senior, among other occasions for gratitude to God, said:—

"I have seen our brethren of the old school Presbyterian Board go out from this Board, the old Dutch brethren, the new school Presbyterians, taking with them churches larger and wealthier than our own; and yet I have seen the old Board move on with no essential diminution of its contributions or of its efficiency, until now in its seventy-fifth year, out of debt, it has spent more than \$20,000,000 in extending the Gospel to the heathen, and its mission is still going on. It is nothing to boast of that this vast sum has been spent without loss and until the present time, without a suspicion of dishonesty. But in times like this it may be well to emphasize the fact and to require of infidelity and agnosticism and all kindred isms when they propose to show a similar sum voluntarily given and intrusted to infidels without security and expended for benevolent, or if they prefer the term, for altruistic purposes."

The very able and satisfactory paper of Prof. James D. Dana, LL.D., of Yale College, which was first published in *Bibliotheca Sacra*, entitled, "Creation, or the Biblical Cosmogony in the Light of Modern Science," has been republished by E. J. Goodrich, Oberlin, O., in a separate pamphlet. Price 25 cents. It confirms, in the calm judgment of broad scholarship of the well-trained Professor, the positions of Prof. Arnold Guyot in his volume bearing the same title, and meets the criticism that has been suggested as to his theory. It is the clearest reconciling word between science and revelation that we have read.

Mrs. (Rev.) W. B. Osborne has opened in her home at Niagara Falls, Ont., Canada, a Missionary Training School, and has already a number of pupils. Compelled to leave India, her heart and life are still devoted to its redemption. She proposes to couple instruction in English branches, literary and scientific, with Biblical study, special instruction in the languages, religion and customs of the countries where with lectures upon the work to be passed, together with a course of practical training. If any one desires to enter upon such a course of training, full information can be had by addressing Mrs. Osborne as above.

The sixth annual convention of the International Missionary Alliance will be held at Rochester, N. Y., Oct. 22-25. A full and interesting programme has been prepared.

Bishop Warren writes to the missionary secretaries: "There's glory in my soul! Central Illinois Conference raised \$1,433 to-night, and put itself about \$100 beyond the million line." This is an increase of over \$6,000.

Rev. Dr. S. G. Stone, associate editor of *The Guardian*—the able organ of the Canadian Methodist Church in the western portion of the Dominion—made a short visit to the city, and received a warm welcome from his New England brethren at the Book Room on Monday. He is a very vigorous and gentlemanly man, and with his excellent co-editor sends out weekly an excellent religious sheet.

Two excellent members of the Methodist church in this vicinity passed from earthly labors to heavenly rest last week. Mr. Austin Gove died at his home in East Boston, on Tuesday, the 13th. He was born in 1812. He was a member of old Bennet St. Church, but removing to East Boston in 1849, he became one of the early, as he has been one of the most respected, members of our church in that ward. He enjoyed the general respect of the community, and represented his fellow-citizens in the City Council and in the State Legislature. He has been an invalid for many years, and has been accustomed to spend his winters at the South, where he had many warm friends, and where he showed his interest in the cause of his Master in the most practical forms. He was a man of great spirit, with a positive opinion of his own, but with an even and genial temper and great self-control. He has been for years in the constant expectation of death, but has continued his interest in the public and religious movements of the day. While he has been in readiness for the Master's call, and has been a constant sufferer, he has exhibited the beautiful patience and gentleness with which grace alone can endow the Christian disciple. He has preceded him to his heavenly home, and will follow him, but will forever bless him for his spiritual and temporal interest in his brethren. His well-rounded life will receive a suitable memorial at the hand of some one of his pastors.

In Fall River, last week, died Mr. Isaac Smith, a highly-esteemed citizen, a successful manufacturer, and an honored and faithful member of the Methodist Church. He has also represented his district in the Legislature, and enjoyed the unqualified confidence of all who knew him. He had reached the ninety-fourth year of his age.







## The Family.

### DEEP UNTO DEEP.

BY J. K. LUDLUM.

Beside the pen casement  
I knelt and looked toward the sea,  
Which was hidden by gathering darkness,  
Though his moaning came up to me,  
His moaning grown hoarse and discordant  
As the wild waves broke in the storm;  
While the drifting sheet of the blinding  
snow  
Swept past like a phantom form.

And I thought of the ships on the ocean,  
Whose billows were lashed into foam,  
Of the crowing sailors' faces  
Depositing toward home!  
Loud and near rolled the thunder,  
Deep and hoarse raved the sea;  
And through the storm like a phantom  
form  
A vision came to me

Clear and distinct as could be,  
As I knelt there. And, lo!  
I saw in the midst of the billows  
A ship driven to and fro.  
The masts were broken and slatted,  
The waves of the hungry sea  
Swept over the deck of the storm-blown  
wreck—  
I could see it plain as could be!

And down on my arms on the casement  
I hid my face and cried  
Aloud in my terror and anguish,  
As I never before had cried:  
"O God! They say Thou art mighty,  
And able to save Thy will;  
Show now Thy power in this dread hour,  
And keep my husband from ill!"

Yet my heart was distrustful and fearful,  
And filled with terror and pain;  
While all I could hear or think of,  
Was the sea and the ship and the rain.  
And the thought came in the darkness,  
And the waves raved in the sea,  
When I seemed to hear as though spoken  
near:  
"In the holiness of God's right hand!"

Starting, I looked about me  
With a sense of some one near,  
But there was naught to be seen but dark-  
ness,  
And the sea was all I could hear;  
Yet clear and distinct as the vision  
Had been, was the sound of the voice  
Above the thunder in heaven and under—  
The air seemed filled with the voice!

And soon a way my angry spirit  
Softened and grew more still,  
And a hushed power,  
Beneath my will beat: "Be still!"  
Yet, when I looked about me,  
No one was standing near,  
And the rolling thunder in heaven and under  
Was all that I could hear.

Then slow, as one awaking  
From some past dream of ill,  
There came from the stormy sky,  
"Dear Lord, if it be Thy will;  
Then the whisper broke and faltered  
As a child would or a word;  
But mine was my heart as by magic art  
Found peace in the voice I heard.

And kneeling there at the casement  
I looked toward the stormy sky,  
And murmured the new word, "Father!"  
As a little child might try,  
And the roar of the distant thunder,  
And the unwhispered, white-capped sea,  
That broke in a roar on the rocky shore,  
Seemed full of that voice to me!

And then as I knelt at the casement,  
Watching the wild, fierce storm,  
Unseen by me though the darkness  
Came a sail and many a form.  
Upward, the ever-swelling on his hinges,  
And, lo! from the roaring sea,  
Brought safe to land by my Father's hand,  
My husband came back to me!

New York City.

### THE "OXFORD LEAGUE."

BY REV. J. H. AMBERSON.

[Continued.]

III. We next proposed to inquire if  
the means suggested were appropriate  
and adequate.

The organization is to be wholly with-  
in the church so far as its membership  
and entire direction are concerned. The  
pastor is president *ex officio*. The leader  
of the League so-called (where the pastor  
in charge does not personally lead  
himself) is to be nominated by him.

While provision is made for voluntary  
readers who are not necessarily mem-  
bers of the church, and registered mem-  
bers so-called who are only probation-  
ers, yet all the business of the local  
League in any given place is to be in  
the hands of the so-called "active mem-  
bers" only, and these must in all cases  
be full members in good and regular  
standing in the Methodist Episcopal  
Church.

One excellent feature of which much  
might and should be made by our  
preachers, we believe, is the purpose of  
the League to work through the numer-  
ous committees appointed annually at  
our fourth quarterly conference and se-  
cure many of the ends proposed by their  
active co-operation. If anything can be  
done to make the appointment of these  
numerous committees every year less a  
farce and more a matter of real conse-  
quence to the church and the commu-  
nity in which the church is located, it  
surely should be done; and whatever  
or whoever can afford aid in this direction,  
has certainly a very strong and legiti-  
mate claim upon both our regard and in-  
fluence.

As regards the adequateness of the  
plans proposed, we will merely say that  
that is not a little consideration. We think,  
due to the source whence these plans  
originate and the judgment of the great  
Centennial Conference which has given  
to them the stamp of its approval. It  
should be remembered that its originators  
and mutual promoters are substantially  
the same men who have already con-  
ducted to such wide recognition and  
such salutary influence the Chautauqua  
Literary and Scientific Circle with its  
thousands of members in nearly all the  
States of the Union and not a few be-  
yond the seas, as well as other schemes  
for the promotion of general informa-  
tion among the people that will prove a  
lasting benefit.

This scheme has the benefit not only  
of the inherent abilities of these Chris-  
tian benefactors, but also of the wide  
experience gained by them in their ear-  
lier experiments in similar lines of plans

and popular endeavor. But let us now  
consider briefly our fourth question.

IV. Since there are so many small  
churches, as well as a few larger ones,  
upon this western district of the Con-  
ference of which we form a part, it is  
not unimportant for us to inquire  
whether small churches may profit as  
readily as large ones by the methods  
proposed and appliances to be furnished  
by the League.

There is no room for doubt but that  
the smaller and the smallest churches  
may each in their measure derive help  
through this channel. The prospectus,  
indeed, suggests that "any person may  
take up the reading, which for the most  
part is simple and inexpensive; and  
even though no League is formed in the  
church or neighborhood, one person may  
do the work required—by them-  
selves alone—and derive the benefits."

V. Who, then (we were to inquire  
lastly), should be interested in further-  
ing the purpose of this new organiza-  
tion to be known (or at least known) as  
the "Oxford League?"

Wherever the purposes of any one's  
life are definite as well as worthy, and  
withal sound to be substantially iden-  
tical—either in whole or in part—with  
the purposes of this League, it might in  
general be reasonably supposed that to  
such a person—lay or ministerial, male  
or female, young or old—the organiza-  
tion under consideration may confidently  
look for sympathy, and where conven-  
ient or possible, for open advocacy and  
practical support.

Since it aims by the best popular  
methods to promote (1) Scripture  
study, it has claims upon the influence  
of those who, like Wesley and his co-  
adjutors, are willing and glad to be  
known as preeminently "men of one  
book."

(2) Since it does not ignore general  
culture, but aims directly and constantly  
to advance it, it should be favorably  
regarded by such as value mental culture,  
or who affect to be "friends of educa-  
tion," though sometimes with the small-  
est of claims to the title, and of all,  
moreover, who feel the force of the  
long-recognized proverb that "knowl-  
edge is power."

(3) Since it aims at the highest spiri-  
tual attainments in those it is allowed  
to influence, it should be enthusiastically  
welcomed by all lovers of holiness and  
kindred Christian graces, as an ally at  
least, if not a leader, among those who  
covet earnestly the best spiritual attain-  
ments and glories.

(4) Finally, since in avowed imitation  
of the original League at Oxford, as  
well as in the faithful discharge of the  
behests of a normal Christian con-  
science, it seeks constantly to instruct  
the ignorant and help the needy, to form  
and establish, in short, the habit of  
doing good to others, it should be "hon-  
ored for its works' sake" by all who  
would have or approve the "mind that  
was in Jesus," and who would honor  
those who have not only ceased to do  
evil, but learned also to do well, and  
who like their Master delight to "go  
about doing good."

Were it necessary at this stage to an-  
nounce our own private judgment in  
the premises, it would be that the Ox-  
ford League has claims upon the in-  
fluence of the members of this association,  
in common with the entire ministry of  
our Methodist communion, which each  
one would do well to consider prayer-  
fully and also to recognize practically  
wherever in the providence of God he  
might at any time find occasion and op-  
portunity.

Amherst, Mass.

### INSECURITY.

Every prop on which I lean,  
Every early prop, I mean,  
Of whose power I dare to boast,  
Falls when I need it most.

Love, brother, sister, friend,  
On whose nearest I depend,  
These whose very presence gives  
Strength by which my spirit lives,  
Fall away by some mischance,  
Death, or other circumstance,  
And I find myself, indeed,  
Lying on a broken reed.

When these earthly fetters part,  
All these clasps around my heart  
Fall away, and I am left,  
Of life's sweetest joys bereft.

To what depths of woe I drop,  
Seeking vainly for some prop!  
Alas! I find no support  
One in loneliness and pain!

Like a drowning man, I reach  
Upward, and I find no beach;  
Help me, Lord! I cry, and stand  
Well supported by His hand.

Through the desert, though the tide,  
How he has promised to abide  
Ever near; where'er I be  
Whisper gently, "Lean on Me."

Earthly ties, how insecure!  
Heavenly ties alone endure,  
And my joys all were vain  
Thou I might this knowledge gain.

JOSEPHINE POLLARD, in *Christian Advocate*.

### HOW WE REACHED THE "MIL- LION DOLLAR" FUND.

BY REV. C. L. NYE.

The Des Moines Annual Conference  
comprises the southwestern quarter of  
State of Iowa. This is the most fertile  
and enterprising portion of this great,  
fertile and enterprising State—a State  
leading all the others in education,  
in prohibition, and in Methodistism,  
three great factors of Christian civilization.  
If I must needs glory, I will glory in  
my State—Iowa—not the "sleepy  
ones," as sometimes interpreted, but  
"this is the place," a more correct and  
just appellation. For with less illiter-  
ates than any other State, and more  
corn, hogs and Methodists—to con-  
nection necessarily, so you need not  
smile at the conjunction of terms—yet  
with these forming the "place" indeed  
for the best development of wealth and  
religion, two factors which are not  
ways, unfortunately, joined together.

Our 26th annual session was held in  
Wesley Church, Des Moines, just under  
the shadow of our new Capitol, which,  
by the way, is another remarkable Iowa  
product, unsurpassed by none and  
equaled by only one or two in mag-  
nitude of architecture, or cost of  
construction. Bishop Foss presided,

and the whole session was one of  
harmony and enjoyment. Your own  
Dr. Butler—looking just as fresh and  
young as when I first saw him some  
twelve years ago, then just home from  
Mexico—was present, and spoke at the  
missionary anniversary on Sunday even-  
ing. He made an eloquent and thrilling  
address; and why not? For did he not  
have the inspiration of the report of an  
unprecedented advance in our Con-  
ference missionary collection, placing us  
quite a little beyond the "million-dollar  
line?"

With such a report, and every-  
body full of the missionary spirit, and  
the fact that he was talking to a Con-  
ference which had sent three men to his  
beloved India, how could he help it?

But I started out to tell you how we  
raised the money and came up to the  
"line." The first assessment to our  
Conference was \$10,000, being over a  
thousand dollars more than we had  
ever paid, and \$3,000 more than paid last  
year. The additional assessment to  
reach the "million" brought it up to  
\$11,404. Could we reach it? Fortunately  
Chaplain McCabe is well known in  
Iowa. His Church Extension fame was  
in all our churches, and our people be-  
lieved in him and love him. So they said,  
"If the Chaplain has got it 'on the  
brain' (heart) to raise a million for mis-  
sions, he'll do it, and we might just as  
well pay it first as last." Then they had  
the ability, and very many the willing-  
ness, to give.

Again, we are fortunate in having  
some presiding elders who are full of  
missionary zeal, notably Bro. O'Neil, of  
the Cornish district—a member of the  
General Missionary Committee—and Bro.  
Smith, of the Council Bluffs district,  
author of "Missionary Concerts" and the  
new "Million for Missions" service  
published by our Book Concern. Once  
more, the rank and file of our preachers  
are young men full of missionary zeal  
and enthusiasm.

All these things combined to insure  
success. A year ago the campaign be-  
gan. The Centennial convention pre-  
pared the way and aroused the church.  
On nearly all the districts a regular se-  
ries of missionary campaign meetings  
were held. A sermon in the morning, a  
Sunday-school meeting in the afternoon,  
and a mass meeting at night, was the  
programme on nearly every charge.

And this is how we reached the line,  
not by a few giving largely—the great  
majority of subscriptions being less than  
\$5—but by each doing something, and  
by every pastor faithfully presenting the  
cause and seeking to reach the "last  
man." So when we came to Conference  
we found our collection to be \$11,511—  
an increase on last year of \$4,136, and  
\$167 over the "million-dollar" line!  
No wonder that when this was an-  
nounced the Conference rose en masse  
and sang "Praise God from whom all  
blessings flow," twice! We hope the  
reports from our Western Conferences  
will incite the New England Methodists  
to vie with us in liberal giving to save a  
lost world.

The other Iowa Conferences are not  
behind. Every district in the Upper  
Iowa is over the line with an increase  
of over \$5,000 in the Conference. The  
Iowa, while not up to the "million-line,"  
reports an increase of \$531 over last  
year. The Northwest reports are not at  
hand yet, but they will increase over  
last year. Minnesota just above us  
crosses the "line" with an advance of  
\$2,600. The heart of Methodistism in all  
this great West has been touched as  
never before. There will be a yet greater  
advance next year.

We are already talking of the two  
millions, and willing to do our share.

And this advance is not at the expense  
of any other work. The additions to  
the church the past year in our Con-  
ference have been three thousand—liberal  
giving conducing to spirituality, of  
course. "Well, how about the other  
benevolences?" somebody asks. A  
large increase here also! Every collec-  
tion has felt the inspiration of the "mis-  
sionary call," and the apportionments  
are all met on a larger number of  
charges than ever before.

"Are the preachers paid?" did I hear  
you say. "Yes, sir." Of course.  
When a pastor can infuse missionary  
zeal into a church, he will be paid every  
time. In all of Council Bluffs district—  
in which we write—only \$190 was de-  
ficient on pastor's claims, and this in  
two charges, one where the pastor had  
failed at \$4 to the work. In addition to  
this the Des Moines Conference has se-  
cured a fund of \$10,000—completed  
this year—the income of which is to  
be used for the relief of the worn-out  
preachers, and the fund increased as rap-  
idly as possible.

Moreover, it has been a year of church-  
building and debt-paying. A score of  
churches have been built and many more  
begun, while parsonages have been  
erected, improvements made, and debts  
paid amounting to \$50,000. The rapid  
growth of the work renders it difficult  
to find men sufficient to man the  
charges, notwithstanding the fact that  
the reputation of our Conference brings  
many of the best of the young men from  
our more eastern schools.

And last, but perhaps not least, the  
Conference has for eight years published  
a *Zeal*, which Dr. Foss says is a "mod-  
el for papers of this class," and which  
has put from \$50 to \$150 each year into  
the fund for superannuates. When we  
consider the newness of this State, the  
transitory nature of a large part of the  
population, the difficulties under which  
we have labored, and look out on our  
church, ever in the lead on all questions  
of public well and now at the fore-front  
in the great missionary advance, we can  
only say with John Wesley: "What  
hath God wrought!"

Dunlap, Iowa, Oct. 10, 1885.

### THE LAST WORD.

BY A MINISTER'S WIFE.

I have heard of disputed authorship  
and undesired honors; I have read  
how Lord Byron awoke one morning  
and found himself famous; and now  
that I find myself involved in something

of the kind—on a small scale—I feel  
obliged to claim my woman's right to  
the last word.

In the little serio-comedy that such a  
staid and respectable paper as *Zion's  
Herald* has been indulging in, there  
are, at least, four actors: First, "A  
Pastor's Wife," who began by breaking  
the ice; second, "A Presiding Elder,"  
who boldly waded in; third, "A Minis-  
ter's Wife," who poured a brisk shower-  
bath on the elder's head; and fourth,  
"A Minister's Wife" (that I confess is  
myself), who wrapped him in blankets  
and sent him to bed in the spare bed-  
room of the model parsonage, with the  
shining pillow shams.

Now, Mr. Editor, would you believe  
it, I have been accused of being three, if  
not four, of these widely-differing per-  
sons? It quite destroys a favorite the-  
ory of mine, that a certain secret sym-  
pathy of soul would reveal me to my  
friends, in any guise or disguise.

But it establishes another rather pleas-  
ant fact—their belief in my truthfulness  
and honesty; for I had thought, in the in-  
nocence of my soul, that no other minis-  
ter's wife would dare to take her pen in  
hand to write to the *Herald*, so I had  
told my friends that, when they saw  
that signature over an article, they might  
know it was mine. I suppose, after  
telling them that, if they had seen an  
article written in South Africa, with  
that name signed, they would have felt  
obliged to believe I wrote it.

But how they can believe I wrote that  
letter about the berry mush and the  
loot-brush, I cannot see. For, in the  
first place, I never made any berry mush  
and don't know how to make it, and  
those who know me well ought to know  
I would have helped the elder out of the  
dilemma some way, if I had been as  
obliging as the servant girl who, finding  
that a guest had forgotten her tooth-  
brush, offered to lend her own.

But I could write sharp things as well  
as my witty sister who wrote that. For  
instance, it came into my naughty head  
to say, in reference to the elder's per-  
mission for us to "whack the minis-  
ters," that I should never do it, I loved  
them far too well; that it was proud  
that my husband was a Methodist minis-  
ter; and that, even when he had out-  
lived his usefulness and become a pre-  
siding elder, I should love him still. But  
I could not say it, for I remembered  
that presiding elder, in our own New  
England Conference, who was so grand  
in his Christian manhood that we were  
none of us surprised when, one day, his  
brother-in-law told him a bishop.

Then I thought of that other hero of  
many battles, who still lingers with us  
—the man to whose mortal ears it was  
given to hear the rustling of the angels'  
wings, and who stood on the floor of  
the Conference at Springfield, like the  
prophet Elijah, saying, "Brethren, look  
for rain!"

Then I remembered the noble and  
scholarly men who preside over us now,  
and so, but for this opportunity, my  
little joke would never have been ut-  
tered. Nor would I advise boycotting  
the presiding elders, as a certain preach-  
er's wife in this city did, who playfully  
kept the elder outside the door until he  
had denied the authorship of the letters.  
I believe they will do good. We shall  
leave cleaner parsonages for our suc-  
cessors next spring because of them, and  
I shouldn't wonder if, among the items in  
that unknown elder's diary, is one that  
reads like this:—

"Hired House, July 16, 1885.—Stirred  
up the pure minds of the pastors' wives,  
by way of remembrance."

Sky Parsonage, Worcester, Oct. 12.

### FROM DAY TO DAY.

My days are stairs that lead to life's great end,  
And on one I steadily ascend;  
Climbing with purpose true the upward road  
That brings me to the city of my God.

Sometimes the step is bright with the full sun  
That shines in cloudless radiance thence;  
Sometimes a shadow falls upon the way,  
But, dark as night, I need not go astray.

One stair is rough, with thorn-points all be-  
set; And one is smooth, with roses all be-  
set; But shoes of iron tread the nettles down,  
And one, so steep, my weary, crippled feet  
The painful ascent scarcely can complete.

Sometimes it is a slippery step I tread,  
And here temptations make my soul afraid;  
But, held in Christ's dear hands, so tender,  
I reach at last the golden stair.

The next I mount with courage and a song.  
Each step in the long course a history has;  
I make a mark as one by one I pass;  
A glad record here, a tear-spot there,  
A rescued soul, a struggle or a prayer.

On life's mystic ladder to the skies  
Bright angels come and go to Paradise;  
And work grows dear as the end draws  
Near, and I reach at last the golden stair.

And enter through the open pearly gate,  
Where, with our King, we wait for me  
and wait,  
There at His feet I'll cast my trophies down,  
And win the victory which His love has won.

Mrs. HELEN E. BROWN, in *Christian Union*.

### The Little Folks.

A LESSON ABOUT RATS.

BY MRS. R. H. WOOD.

Very many years ago, a little girl  
went to school in an unpainted school-  
house. It was very small, seating but  
fifteen or twenty children. There was  
a stove in the middle of the room, where  
a warm wood fire was kept burning in  
cold weather. On one side of the room  
was a table, and on it lay a fern and  
long willow or walnut sticks used by  
the teacher in punishing bad children.  
Roxey—for this was the name of the  
little girl—used to cry whenever a boy  
was called into the room for punish-  
ment; so they called her "chicken-  
hearted."

Most of the scholars lived a long way  
from the school, and used to carry their  
dinner in baskets, which the rats and  
mice soon found out, and so they made  
their home in the wood-pile.

One day a boy found a nest of young  
mice, which pleased the children, and  
Roxey took one in her basket and carried  
it home. She fed and petted it, and it  
soon came to know her and would play  
with her. It was a bright, playful little  
creature. One day Pussy watched her

opportunity, and when Betty went  
through the room, she darted in and  
caught the mouse and ate it. This was  
a severe trial to Roxey, and she could be  
comforted only when her mother prom-  
ised to get another.

Some years after, when the little girl  
had grown to be a young lady and be-  
came a teacher in a Kindergarten school,  
she came in possession of a live rat.  
Phillip, a little boy, brought it in a wire  
cage and asked the teacher to show it to  
the natural history class. When the  
hour came for this class to recite, the  
teacher held up the cage, and asked  
Phillip to tell what he knew about rats.

"This rat," said Phillip, "is a brown,  
shy, little animal; it moves quickly and  
can jump very high. Its hair is short  
and thick. Its eyes are dark, its nose  
pointed, and its ears long and large; so  
I think it must smell and hear very  
quickly. Its feet are large for so small  
an animal, and its claws and tail are  
long."

"Very well," said the teacher. "What  
do rats eat, Walter?"  
"They eat corn and cheese, and al-  
most anything they can find. We have  
rats in our house, and mother has to put  
her bread and cake into tin pails because  
they gnaw the covers from wooden  
ones. Father once caught a rat in a  
box trap, and hung a small bell about  
its neck and let it go. We could hear  
it run in the walls of the house, and  
under the floors, following the others  
which were trying to get away from it.  
They were so scared that they left the  
house."

"Very well," said the teacher. "You  
have told quite a story, and Phillip has  
described the rat very well, but I have  
something more to say about it. None  
of you said anything in regard to its  
tail except that it is long. Now look  
closely, and you will see that it is cov-  
ered by small scales and very fine short  
hair. The tail is a chain of small bones  
held together by fine, threadlike fibres  
of lean meat, called muscle. Rats use  
their tails, turning them in any direc-  
tion, the same as we use the hand. They  
hold on to railings and walls with them,  
and because of the numerous muscles  
composing the tail, the little rat jumps  
higher than almost any other animal.  
Some writers try to make us believe  
that rats are not only cannibals, but  
drunkards as well. They are accused  
of gnawing corks out of bottles of sweet  
wine, and then dipping their tails into  
the wine and licking it off. Dairymaids  
say that they skim cream from the milk  
pans by using their tails in the same  
way. If this is true, we must say that  
the tail is a very useful appendage to  
the little fellows, and it would be a  
severe punishment to cut it off and let  
the rat run, as I have heard of some  
people doing."

"Everybody dislikes rats and mice,"  
said Willie, "but I think they are coun-  
ting and unselfish. If I ever have a  
house, I'll never keep a cat or rat-ter-  
rier to catch them."

"What makes you think them unself-  
ish?" asked the teacher.  
"Because when one gets anything to  
eat, it tells the others so they can come  
and get some, too; and if one is caught  
in a trap and gets away, it tells the rest  
so they need not get caught."

"That may be true, though it is not  
certain. Evidently they are quick-witted  
—as your Uncle Tom says—and amus-  
ing little creatures. They are clean  
and delicate, always washing them-  
selves with the greatest care after eat-  
ing, which every little boy and girl does  
not do. When not very hungry, they  
are particular in the choice of food.  
They can be tamed and taught many  
pretty tricks, and seem to love and obey  
their teachers."

"Are they of any use?" asked Ed-  
die.  
"Yes, indeed, they are a blessing to  
mankind."

"These little plagues a blessing?" in-  
terrupted Phillip.  
"Yes; as much a blessing as Eddie  
thought hyenas might be in time of  
plague; and in the same way, for when-  
ever people live, there are 'friends in  
disguise' are found. They are true  
scavengers; they enter sink drains and  
eat the filth that settles there, for they  
are very hungry. They run about our  
back yards and eat what careless people  
leave to decay and to poison the air with  
stench and death. No doubt they have  
saved many lives by preventing disease,  
especially where large armies have en-  
camped, by devouring the food and fruits  
thrown out to decay."

"I heard father say his gloves were  
made of rat skins. Are the skins so  
good for gloves?" asked Berna.  
"There are rats much larger than  
the common house rat, such as the wistar  
rat, which is about as large as a half-  
grown kitten. It is said that in France  
there is a slaughter-house where old and  
lame horses are killed and the flesh taken  
from the bones. The bones are then  
stacked for use. Among the bones and  
in the walls of the building rats live in  
great numbers. When the bones are  
taken away, the rats are exposed, and  
they run into the holes where the bones  
were placed, which are only deep enough  
to cover their heads, leaving their tails  
outside. Men then take them by their  
tails and draw them out, and put them  
into cages and send them away for the  
purpose of using their skins for making  
gloves."

"Poor little rats!" said Walter. "I  
pity them. People, and cats and dogs  
hunt them, and even hawks when  
flying over a barn-yard will bounce down  
and pick up a mouse or small rat. If one  
is running about, and carry it off. They  
are obliged to watch for opportunities  
to steal, in order to live; and because  
they do steal they are hunted and killed.  
I'm sure they are more useful, and less  
hateful, than some larger animals that  
people pet."

"If you continue to study the habits  
of animals, you will find that all are  
somewhat dependent upon some other  
species or orders of animals for sub-  
sistence. Even man, to satisfy his hun-  
ger, devours daily the flesh of animals,  
birds and fishes."

"When I was in Boston, I saw some  
white mice in a cage," said Gracie.

"Very likely. They are of many col-  
ors; most are light chestnut, some are  
fawn color and white, others are orange  
and buff. The orange and buff sort live  
in Georgia and South Carolina. They  
are very small—about two inches long.  
The baby mice are naked and blind for  
several days, and so tiny that two or  
three can be put into a lady's thimble."

### Miscellany.

#### The Passing Year.

The seasons have their fitting time in  
which to give us their varied lessons  
which it were well for us all to heed.  
And these seasons: we see them no  
longer creeping by us as when we were  
children, but they fly instead on the  
wings of the wind. Those who climbed  
the mountain tops last summer shall  
never meet to climb them again. Those  
who sauntered by the sea-shore, and  
watched the huge breakers and rested in  
the shade shall never meet together again.  
For during the coming year, extending  
from the past vacation to the next, some  
of those who rested in the mountains,  
or by the sea, will be called home to  
their eternal rest. For them, now camp-  
ing in earthly tents, taps will be sound-  
ed, and the lights will go out; but a  
newer, brighter light will strike a blow  
upon their day to go no more out for-  
ever. It is well at times that the lessons  
of the seasons should come home to us,  
and teach



Church News.

MASSACHUSETTS.

At Tower Hill, improvement in all respects is the order of the day. The chapel has been tastefully papered by a Brockton firm, a new bell swings in the tower, and increasing congregations inspire the church with hopefulness and courage.

East Weymouth Methodism is flourishing under the careful oversight of Rev. J. A. L. Rich.

Rev. H. B. Swartz, who has been superintending our church at Hanover since Conference, has felt obliged to relinquish that work, that he may devote himself entirely to study.

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ceipts for the year were a little in excess of the expenditures. Readers of the HERALD will remember that many conversions were reported. It is said to have been the largest meeting in years. Steps were taken toward additional concretions, as also toward beautifying the grounds with flower-beds, etc.

At Nantucket, Rev. B. Osgood is giving excellent satisfaction, and bids fair to succeed, in spite of embarrassments to his work for which he is in no way responsible.

At Wareham a movement is on foot to renovate the vestries of the church at an expense of four to five hundred dollars.

At Marion a good work is reported. Frequent conversions, and the reorganization of the Sunday-school, which had ceased to exist, are among the indications that Bro. Eldridge is the right man in the right place.

A marked improvement in spirituality and in financial methods characterizes the work of Bro. Lively at South Middleboro.

Dr. Fox at Fair Haven continues to be greeted by large and attentive congregations, and the interest in all his work is good. Rev. F. Upham preached Sunday, Oct. 4. It being his 86th birthday and the sixty-fifth year of his ministry, from the text, Acts 26:22: "I have, therefore, obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come."

At Fourth St., New Bedford, the congregations are reported as almost doubled, and the Sunday-school has increased to nearly the same extent. We understand that Pastor Cady is to be assisted by Mrs. Van Cott.

A new cabinet organ has been purchased at Acushnet. Their meetings are well attended, and their annual clam-bake is authoritatively pronounced "a grand success."

Rev. G. E. Fall-r has been transferred from the Park Church, Fall River, to the Northwest Iowa Conference, and is stationed at Emmetsburg, Palo Alto Co., Iowa. His place is to be filled by Rev. M. S. Kaufman from the Minnesota Conference. Bro. Hingley writes good things concerning the coming man.

Bro. Kimball at St. Paul's has organized a Young People's Union, combining the social, intellectual, and religious improvement of the young people of his church, as objects hoped to be attained through this single agency.

Amity Circle, C. L. S. C., has begun work. The Circle numbers forty-five members, and meets twice a month in the parlor of First M. E. Church, Fall River. Its pastor is president of the Circle, which has more than doubled its membership of last year.

ALLAN.

MAINE.

Falmouth and Cumberland are in a good spiritual condition, under the efficient pastorate of Bro. W. P. Merrill. On Sunday, Sept. 27, the presiding elder preached to good congregations and baptized eight persons—five at Falmouth, and three at Cumberland.

Conway Corner and Centre are prospering under the care of J. M. Woodbury. The people are highly pleased with the earnestness and proffited by the ministrations and pastoral work of Bro. W.

North Conway and Bartlett are not only beautiful for situation, and a joy to the beholder at this season of the year, but are a source of inspiration and a cause for thankfulness to the Christian heart. Methodism here, fostered by the care, instructed by the wisdom, and led by the courage of Brother E. Tinker, is putting on beautiful garments, and shaking herself from the dust. The pastor has recently baptized eight by immersion and received twenty into full membership with the church. There are more to follow.

The Ministerial Association in connection with this charge, held from the 5th to the 7th, was a time of joyful instruction and cheerful religiousness. The district was represented by twenty-six of its preachers, to whom were added F. C. Rogers of the Lewiston district, and Rev. Bro. Hamlen and wife of the New England Southern Conference. At the close of the meeting most of the ministers and their wives, and not a few of the laity, availed themselves of an excursion to Crawford's and Fabian's at the foot of Mt. Washington, and returned feeling amply repaid for the trouble they had taken.

W. S. J.

NEW BEDFORD DISTRICT.

New departures are not uncommon on this district, but the last one is not likely to have many followers, though it might prove advantageous to Methodism if it should. Rev. S. F. Harriman, pastor of the Vineyard Haven M. E. Church, utilized his vacation in writing a history of that church, which he proposes to sell for the moderate price of twenty-five cents. The Boston Preachers' Meeting will certainly need to buy a copy, for, according to its showing, the fruits of Methodism to the island was due to Jesse Lee, but a colored local preacher, John Sanders by name, who had purchased his freedom from Virginia slavery, and reached Martha's Vineyard two years before Lee entered New England, dying the year Lee reached the Vineyard. We gladly chronicle this fact in advance of the publication of the history, because it will prove a desirable and venerable body who have taken the initiative in so many movements looking to the recognition of equal rights for all.

The volume has a gracefully-written introduction by the presiding elder of the district, who, by the way, is a former pastor. We note among the names of former pastors that of the late Mr. J. W. Bashford, of the present editor of the HERALD. This little church has furnished men for the ministry, "which is believed to be unequalled by any church in Methodism of the same age and number of members."

All former residents, pastors, and friends of the church will find this book extremely interesting.

At the directors' meeting for the year, which was held recently, the gratifying fact was disclosed that the re-

Rev. C. W. Bradley, of Augusta, baptized one by sprinkling and four by immersion, Sunday, Oct. 4. The interest is increasing at this point, with large congregations, and the people are looking for a general break.

Rev. G. C. Andrews, of Wilton, baptized seven persons Sunday morning, Oct. 4.

L.

NEW HAMPSHIRE.

In East Haverhill, Whitefield and Groveton the pastors have organized the children into temperance armies, and are drilling them in the knowledge of God's law against King Alcohol alike in wine, beer and cider as in brandy, rum and whiskey.

In Colebrook the preachers' meeting opened with a radical discussion of the temperance question, ran on through two days of interesting and spiritual discussions intermingled with prayer and praise, and closed with a grand altar service, conducted by Prof. Qalmy, at which five seeking souls found the Lord, and several searching souls found full salvation.

Woodsville still maintains a good interest, and the workmen have commenced on the new building. Now let our brethren put their prayers into practical shape and sent to the pastor for the mastery of the financial problem.

G. W. N.

Gleanings.—At the First Church, Concord, Sabbath, Oct. 4, the pastor did not preach, but took up the entire time with baptisms, reception of members, and the communion. Three were baptized, four received on probation, ten into full connection, and a large number participated in the communion service. In the evening the two churches united in a love-feast, the service being held at the First Church. Bro. Miller, of the Baker Memorial Church, presided. It was an excellent meeting. At the close of the service two rose for prayers.

Class No. 3 in the Methuen Sunday-school has for its teacher a live and earnest Christian man—Bro. Fred. S. Pearson. He has gathered about him a large class, and holds them as long as they remain in the community, and when they leave he still claims them. He tries to bring them together once a year by having a reunion. It took place last year, Wednesday evening, Sept. 30. About eighty invitations had been sent out, to which over fifty responded by their presence. An oyster supper was served, after which there were readings, songs, a class history, and letters from some of the absent ones. It was a very interesting occasion. An organization was formed, and a year hence they hope to meet again.

A good revival interest prevails at Kingston. Bro. Bean baptized and received into the church several at the last communion. The tide is rising, and they are looking for a good work.

The reports of the pastors present at the Haverhill preachers' meeting indicate good times on several of the charges. Souls are being converted, and many in the church are entering the higher life experience. The waters are being troubled, and it is hoped a host will step in.

On the 4th Inst., Rev. J. W. Adams, of Exeter, N. H., had a very full house to listen to his reply to Col. Ingersoll's recent lecture there, on "Which Way?" The sermon has been requested for publication. The social meetings in this church are of unusual interest. The Baptist Church in Exeter, so long and so heavily in debt, now rejoices in the certainty of complete deliverance. The Exeter Academy has inaugurated a series of free lectures by some of the ablest divines in New England.

B.

CONNECTICUT.

Thompsonville.—The Church Lyceum has commenced its meetings for the season, and Sept. 28 Rev. J. Benson Hamilton gave his illustrated lecture on India. The lecture was well attended and gave great satisfaction to all who heard it. The Lyceum will clear about \$35 from the lecture—nearly enough to cancel their subscription for the new church. Oct. 18, the church held the first anniversary of the dedication of its new edifice. Sept. 27, Bro. Holden preached a ringing sermon on reading, which, in view of the large amount of light and trashy reading, was very timely, and it is to be hoped, will prove beneficial to the young people of that place. The district preachers' meeting is held with this church, Oct. 19 to 21.

New London.—Notwithstanding the Moody and Sankey meetings now being held in Armory Hall, a very good audience was present at the communion service in this church, Oct. 4. Bro. Hawkins baptized two and received into full membership twenty from probation, and also two by letter.

Moosup.—The celebration of the temperance centennial was observed by a union service in the Methodist Church, and a large audience listened to a discourse by Rev. F. A. Crafts on "The Duty of the Hour." The pastor of the Baptist Church also assisted in the services. Two have been received into membership by letter, and the spiritual interest is increasing in the church and community. A collection is taken in the Sunday-school the first Sabbath of each month for the missionary cause. Oct. 4, the collection amounted to \$3.50. This charge intends to raise its proportion of "the million dollars."

The pastors connected with the Norwich Preachers' Meeting have organized to assist each other in special revival services. For two weeks they have been assisting Bro. Sharpe at Griswold, where some twenty or more have sought the Lord, and more are to follow. This week they go to Greenville, to assist Bro. Davis. We also hear that Bro. Steinhise is to commence extra meetings at Uxbridge. It is hoped that this movement will result in a general awakening among all our churches in Eastern Connecticut.

B.

Obituaries.

Died, in Natick, Mass., April 19, at the residence of her daughter, Mrs. Wm. P. Bigelow, Mrs. ELIZABETH MANFIELD, wife of John Mansfield.

Mrs. Manfield had reached the ripe age of fourscore and five years, having been born in the opening year of this century. She was a daughter of Ephraim Livermore, of Weston, Mass. In her fifteenth year, she was married to Christ, in Needham, and the labor of Rev. Orlando Hines, then traveling the old Needham circuit, with Rev. A. A. Kent, presiding elder. This circuit was on the New London district, which then comprised all of Connecticut east of the Connecticut River, and of the State of Rhode Island, and Bristol, Middlesex and Worcester counties in Massachusetts. June 1, 1820, she was married to Mr. John Mansfield, with whom she lived in great happiness almost sixty-five years, and who now survives her, at the advanced age of ninety-two. For seventy years she was a faithful, remarkably uniform, and consistent Christian—a clear and beautiful light, shining with never-dimmed lustre. Her meekness was one of her chief characteristics, and her quiet cheerfulness and serene serenity made her a most attractive and agreeable companion. The sweetness of her spirit failed not when the tides of the life-floods declined, for she daily drew fresh supplies of heavenly love from unfailing fountains.

For fifty years and more, her home was the home of the itinerants, at a time when constant exposures to horseback to rough weather, exposure to the persecutions of jealous sectarians who shut every possible door against the intrusions of the Methodists, and exposures to the persecutions of wicked men, made a warm and hospitable home highly appreciated—an oasis in the desert. Few women have entertained so many Methodist ministers.

She read the Methodist periodicals, especially Zion's Herald from its first start, and kept familiar with the progress of the church to the last. She was well acquainted with the Methodist doctrine, ardently loved them, and diligently taught them to her children. Many times she heard Bishops A. A. Barry and S. J. May preach, and she was a frequent hearer of the preaching of the Rev. J. W. Adams, while Pickering, Hodge, Kent, and her co-laborers, were as familiar to her as household words.

Through infirmity, she was unable to attend church much for several years, but her love for God did not abate. She retained the habit of daily prayer, and her mind was clear and alert up to the hour of her departure. A few days before her death, she said to a friend, "My work is now done; I shall be glad to go, as soon as I shall please my Master."

Mrs. Manfield was a woman characterized by a noble balance of mind and heart, and a person of excellent judgment, and invested her with a strong and enduring influence over her family, as well as all who knew her. Her memory and her spirit were bright and clear, and she was a constant source of comfort and joy to all who knew her.

She was born in Lynn, of Old England, and was religiously trained, and in early life became interested in religion, but refused to join the church, being required of him as a condition that he should be willing to be damned for the glory of God. While yet young he removed to Connecticut, and there, with his father, joined the Methodist Church. Upon his return after a few years to Lynn, he brought letters of membership to the South Street Methodist Church, of which he remained a member until his death. He was a member of the Boston Street Methodist Church, of which he remained a member until his death. He was a member of the Boston Street Methodist Church, of which he remained a member until his death.

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our prayers and fraternal greetings; and also that we earnestly commend the bereaved son to the tender care of his mother's God, by whose nurture and adoption she sought with great care to train him.

4. That we request our secretary to furnish copies of this resolution for publication in the Norwich Morning Bulletin and in Zion's Herald, and also to the afflicted husband and son.

H. D. ROBINSON, } Committee.  
F. K. STRATTON, }  
A. C. COULTAS, }

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99<sup>44</sup>/<sub>100</sub> Pure.

Use it at your office.

Free of charge. A full cake of Ivory Soap will be sent to any one who will not get it of their grocer, but two cent stamps, or postage, are sent to Proctor & Gamble, Cincinnati. Mention this paper.

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ATHLORPHOS. It cured me of Rheumatic fever. I was so bad it took three months to move me. I tell the doctors that I can cure any case of Rheumatism. I don't care how bad, in twenty hours with one bottle of ATHLORPHOS. I carry it with me all the time."—WM. SAWYER, West Hampden, Me.

Such is the universal testimony of all who have used ATHLORPHOS, which is a cure for Rheumatism, that it is a sure, safe, speedy cure. ATHLORPHOS contains no opium or other dangerous or injurious ingredients. It is absolutely safe, and is so pronounced by leading physicians of the country who prescribe it regularly for rheumatism and rheumatism. If you have doubt as to its merit, write to the manufacturer for names of parties in your own State who have been cured of Rheumatism and rheumatism by its use.

Ask your druggist for Athlorphos. If you cannot get it of him, we will send it to you on receipt of regular price—\$1.00 per bottle. We prefer that you try it from all hand, but if he hasn't it, do not be persuaded to try something else, but order at once from us as directed.

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A. B. C. B.

There is no need of tearing your lungs to pieces coughing, when a few drops of Adams' Cough Balsam will cure you. We have tried it and have found nothing like it.

For bilious complaints and all derangements of the liver, Adams' Cough Balsam is the best remedy. It is a sure, safe, speedy cure. It is a cure for all bilious complaints, and all derangements of the liver. It is a cure for all bilious complaints, and all derangements of the liver.

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